

The American Friend

Old Series
Vol. XXXVI. No. 41

OCTOBER 10, 1929

New Series
Vol. XVII. No. 41

Discovery of a New World

RICHARD K. MORTON

How the New Creation Comes

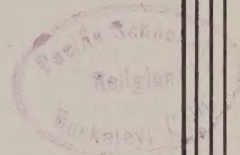
RALPH H. BORING

The Back Creek Centennial

WEBSTER WINSLOW

Friendly Notes from Scotland

ABRAM S. UNDERHILL



ON THE HORIZON OF THE CHRISTIAN CHURCH

MOVEMENT IN JAPAN TO AID THE BLIND

"The time has come in a wonderful way, under the guidance of God," writes Takeo Iwahashi, a blind leader in Japan, "for the establishment of a central organization for the blind." Early in the summer Mr. and Mrs. Mather, well-known American workers for the blind, paid a short visit to Japan in order to gather information about the blind in the East. They held several important meetings in Tokyo, and with the aid of Gilbert Bowles have initiated a new movement in cooperation with many distinguished men, officers, scholars and workers for the blind, in Japan. They aim to raise \$250,000, partly in Japan and partly abroad, to establish a central building in Tokyo, and accumulate a fund to keep up the work on various lines. Friends in England and in America are being approached to aid the enterprise. A series of lectures is planned, to include such able, well known speakers as Toyohiko Kagawa, Dr. Inazo Nitobe and Jenko Nishida. Friends in Japan are doing what they can for the blind on their basis of international service.

COOPERATIVE RESULTS IN TEMPERANCE

The churches of Japan are gradually discovering that the greatest results come from a united front toward the enemy. The Temperance and Purity Society, even with denominational lines entirely lacking, has been turning in most astonishing reports of progress of late. Hamlets and villages here and there are voting out liquor, some for moral reasons, others with economic motives. In one case it was in order that a school-house might be built with the savings, and within five years the building was completed and paid for. Again, six hundred girls of four neighboring villages formed a league and pledged themselves not to marry men who smoke, drink or consort with immoral women. The results in moral improvement have been very noticeable and the idea is spreading into somewhat of a

young woman's movement throughout the empire. It is quite significant that between 1,500 and 1,600 local temperance societies were started in Japan to commemorate the enthronement of an emperor who uses neither liquor nor tobacco. Three provincial legislatures have passed regulations providing for the abolition of licensed houses of vice at the expiration of present contracts, and one can see what a united Christian conscience can do toward the realization of Christian ideals in a non-Christian land. In all these programs of social betterment, a diminutive Japanese Christian woman is a mighty factor, Mrs. O. Kubishiro, who is one of the greatest leaders in putting the churches into cooperative harness for the social evangelization of Japan.

PENTECOSTAL CELEBRATION TO BE OBSERVED

Dr. William O. Thompson, president emeritus of Ohio State University, former moderator of the Presbyterian General Assembly, former president of the International Council of Religious Education and of the Ohio Council of Churches, will preside as general chairman of the "Centennial Pentecostal Celebration," which is being arranged by the Ohio Council of Churches as a great popular Christian unity demonstration for the week of January 19. The program includes the Council's Eleventh Annual Ohio Pastors' Convention, together with parallel gatherings of laymen, women and young people. Interdenominational conferences on organic unity and group discussions of local church consolidation and cooperation will be conducted. A pageant on Christian unity is being written for the occasion by Miss Helen Wilcox of Pasadena, California.

CHURCH EDIFICES GROW IN CHICAGO

An elaborate directory of the Protestant churches of Chicago, lately published by the Chicago Church Federation, shows that the Protestant churches and institutions in the Chicago area spent more than twelve and one-half million dollars on building enterprises during the year ending June 30, 1929. The Lutherans were at the top, with an expenditure of over two million, and the Methodist Episcopal churches stood next in the amount of expenditure.

MEMORIAL TO FAMOUS MAN OF LETTERS

A memorial to Thomas Carlyle has been erected in his native village of Ecclefechan. A nephew of his, now eighty-two years of age, found among some old manuscripts the original of "Past and Present." He sold this for 2,000 pounds, and out of that sum decided to erect this memorial, which is a duplicate of the bronze figure of Carlyle on Chelsea embankment.

SUGGESTED FOR SERMON TOPICS

A Friend sends the following references: Psalms 91:11; II Thess. 3:3; Prov. 1:8-9; John 14:23; Luke 11:35; Gal. 2:20; Romans 12:1-21.

The most outstanding characteristic of Jesus' life was his extreme anxiety as to the conditions of life of those about him. A new devotion to him automatically involves our concern for all humanity. Under-privileged children must have their chance. All the sick of the world must have the treatment accorded the more favored. Poverty and undernourishment must be banished. The world round all people must share the hope and cheer and actual power which a heavenly Father makes available through the Brother of men.

Who is Embarrassed?

Would YOU be embarrassed if you were a missionary faced with several monthly bills to be paid—and a depleted bank account?

Would YOU be embarrassed if you were a treasurer expected to make monthly payments to each of your mission fields—and your bank balance amounted to about half the amount required?

WHO should be embarrassed because receipts for the past six months have amounted to only \$31,373 when they should have been \$59,250?

No One Need be Embarrassed

if every Friend will experience the joy in giving regularly, generously to the united work of the church at home and abroad; and if local and yearly meeting treasurers will remit promptly at the end of each month.

AMERICAN FRIENDS BOARD OF MISSIONS

101 South Eighth Street
Richmond, Indiana

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXVI. No. 41.

OCTOBER 10, 1929

New Series
Vol. XVII. No. 41.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

How the Devil's Hand Is Being Forced

IN supporting unequivocally and enthusiastically the proposed naval agreement for precluding Anglo-American rivalry in armaments, the New York *World* says that to oppose such an agreement, directly or indirectly, would be unpardonable and would "be doing the devil's work." It is a work for which the devil has ever found ready hands. For years workers for good will and international accord have said that efforts for constructive peace have suffered sabotage at the hands of the munition manufacturers and the professional navalists. But they have been decried as fanatics and silly pacifists and have been blackmailed and hounded by high pressure, one hundred percenters and by those who are patriots for profit. When naval limitation conferences were called now and then, the naval experts and the rear-admirals were the official representatives and continued to dominate them. To the non-professionals who have not technical but just good everyday common sense, nothing seems more fatuous, unless it could be asking the cat in the back yard to propose a plan for limiting the catching of birds. But the open season continued for baiting peace advocates as soft headed visionaries, incapable of dealing with practical problems. And the aforementioned evil one rubbed his bloody hands with glee.

Then, one day recently, something happened. The incident is well known to readers. One W. B. Shearer, reputed expert on naval affairs, who, under the guise of a journalist giving information, had done so much to compromise and defeat the Geneva naval limitation Conference in 1927, sued three big armament manufacturing companies of this country for about one quarter million dollars for personal services rendered them under contract at Geneva. Thus the black cat jumped out of the bag at last and ran straight across our national pathway. The patriotic journalist was hired to do his evil work of helping to checkmate the cause of world peace. He was the hired hand of the munition makers who build fortunes out of the world's woe. The excoriation of Shearer and his conscienceless employers which followed at the hands of President Hoover, is now history.

So far so bad, but the tale was not yet told. In the Senate Committee investigation prompted by the Shearer suit, another journalist appeared on the scene—a Quaker journalist incidentally, Drew Pearson, who served several American newspapers as correspondent at Geneva in 1927. He told the com-

mittee the other day that some of the American naval experts at the conference at Geneva were associates of Shearer, lounging frequently with him in the hotel lobbies and that one of them "frequently expressed the hope that the conference would not succeed." Denials followed but Drew Pearson's testimony bears the marks of conclusiveness. Dramatically and sensationally have the fears so often expressed by peace advocates been justified. Of course it is true that the naval experts may not have suspected that Shearer was in the employ of the munition makers. Furthermore we are free to concede their own sincerity in their opinions relative to disarmament. Nevertheless, the glaring inconsistency stands revealed of entrusting so largely at such conferences the cause of arms reduction to those who professionally are tied up with the whole business of armaments and who avowedly are not in sympathy with the purposes of the conferences they are appointed to attend. And so far as the armament manufacturers are concerned, their policy of virtually sandbagging public opinion for profit under cover of a patriotic appeal is too despicable for words.

Sordid as is this sorry revelation, it will undoubtedly serve a noble purpose. It comes at a very strategic time, on the eve of the Hoover-MacDonald conference. It casts suspicion upon the whole crew of naval experts, munition manufacturers and hyper-patriots and will greatly circumvent their hamstringing activities against international understanding. Public feeling has been outraged to learn how by secret and devious methods public opinion has been preyed upon and deceived by war profiteers and professionals in the name of national defense. The uncovering of such mercenary and cold blooded efforts to thwart the cause of world peace is indeed enough to make the country stand aghast—and, what is more to the point, put it on its guard against such sinister influences in the future. Now that the "devil's work" has been exposed, it will be much easier to see his hand hereafter.

A President Who Speaks Out

ANOTHER incident that is significant grew out of remarks made in the Senate by Senator Howell of Nebraska, touching upon the lack of sobriety in the National Capital which should set the rest of the country a good example in law observance. President Hoover picked up the gauge promptly. In comment-

ing, David Lawrence, dean of American journalists, said:

"Mr. Hoover need not have taken cognizance of the Nebraska senator's statement that Washington ought to be a model city, but in doing so he boldly took hold of a controversy that will not end overnight. Here we have a hint of what is unquestionably the Hoover program, namely, to take a hand directly wherever the program he has outlined needs support.

"What it means is that the country at large is going to know that this is a dry administration and the capital city is going to afford a suitable setting for the government or the public officials in charge are going to find themselves conspicuously and unpleasantly in the lime light. Probably two more unusual statements never came from the white house than the two President Hoover has sent recently, the one on the Shearer lobbying at the Geneva conference for the ship builders, and the other on Senator Howell's statement about liquor in Washington."

Of similar import is the following expression from the Emporia, Kansas, *Gazette*. In characteristic vein, William Allen White, colorful editor of that journal, under the caption, "The Quaker Again," had this to say:

"When the militarists and munition makers and blow-hard patriots get done with the Quaker in the White House, they are going to long to see the well known and much feared Pope come over the sea and take the Quaker's job. For this Quaker is going to make life a sorry stone bruise for those who want to rely on force rather than reason in international affairs.

"All of which is inspired by the President's militant challenge to the munition makers and ship builders to explain why they are being sued by a lobbyist who claims that he helped to prevent the naval agreement at Geneva three years ago. Here is courage; here is statesmanship; here is a definite policy of militant pacifism of the noblest type."

We received a personal letter the other day from an outstanding Christian leader in this country. It may well become a personal letter to all our readers and we therefore reproduce it here: "This is a personal letter to say that as I read the statement of President Hoover yesterday, the substance of which was that he was receiving many letters expressing 'universal prayer' for his efforts for world peace, and as I recalled what Elihu Root said to me at the close of the Washington Conference on the Limitation of Armament, namely, that the letters that came to the Conference saying that Christian people were praying for its success had created a fine spiritual atmosphere—I wondered whether or not our President was adequately receiving the testimony of Christian men and women by such letters as he spoke of, telling him of their prayerful sympathy. We have never had a man as President who was more responsive to popular feeling and the personal touch than he."

This is a timely word of reminder. In the very difficult and perplexing problems of the common good which our President faces he needs our individual prayerful support; especially so in the days immediately ahead. Not only that, but he needs the individual expression of that support.

Discovering A New World

A Columbus Day Message

BY RICHARD K. MORTON

COLUMBUS, the trail-blazing discoverer, opened up a new world. History was changed by it. The progress of mankind has been immeasurably aided by his discovery. Yet it is by no means the greatest new world that may be discovered by pioneering, questing man.

Men without the facilities and opportunities of a Columbus discover new worlds. The way of life is a way into a new world. To live is to find the riches that need but the godly heart and mind to unlock them. Every man who follows God is constantly opening up new worlds that otherwise would forever remain unknown. God unlocks with human hands mysteries and riches that defy the imaginations of the evil and the unworthy.

I. THE NEW WORLD OF GOD

Tragic indeed is the life lived through without discovering God. Men may discover new tracts of land, and yet find nothing great; men may discover friends, and yet find nothing divine. The man who seeks to live must first discover God. Noble ideas, high aims, and courageous enterprises

A PRAYER

Reveal to us, O God, new blessings and truths in the new world of the spirit. Make us new creatures, and make us able to see the new heavens and the new earth. We would discover the things that are great in life. O unfold to us the way of life, and teach us to understand more fully the wonders of Thy love and care. In every man and in every situation we may find a new world of service. We would discover the best in ourselves and use it in attaining the highest purposes Thou hast vouchsafed to man. We glory in the discoveries we have made in the natural world, but we seek more needfully the greater discoveries in the spiritual world. Guide us and keep us, and at last draw us unto Thyself in the new world. Amen.—R. K. M.

persisting undaunted do not necessarily lead to the throne of God. Man has the capacity to conceive and commune with a Being infinitely transcendent, comfortingly immanent and omnipresent, invincibly redeeming, unendingly loving. Man's life depends upon its conscious, constant, and willing contact with God's world.

Enter a laboratory where wonderful experiments are being made under various types of light, with different colors and intensity. When one is still unoriented in this environment, one does not understand what is being done; one is not a part of the events going on. Nobody understands the world of God from looking on. Nobody enters into his world for the purpose of reporting and observing indifferently.

The thirty-eighth chapter of the Book of Job makes us feel humble indeed. What do we know, when it is a question of the foundations, the laws, and the governing principles and values of the universe? What are we, balanced against infinite power? What are our highways, compared with the measureless highways of eternal life? What is our experi-

ence, compared with the wisdom of the Eternal? How much, after all, can we, unaided, prevail against death, natural force, and the structure of the universe? Though we search the utmost reaches of science, social science, philosophy, and human experience, what meaning, salvation, hope, purpose, do we find without God? "Where is the way where light dwelleth?" except in the new world of God?

Religion must keep pace with science; but it is more important that it keep in touch with God. Religion must keep in touch with social sciences, but it is more important that it lead men's minds and hearts. Men must justify their ways to the one great God, not to the impressive gods of their own construction. The idols of bigness and busyness are not found in the sanctuary of God. Our conception of God must be one that our minds and hearts can accept; but our standard of life must be one that God can accept. We must keep in touch with modern learning and labor which change and deepen; but this is only a part of keeping the sustaining power of the abundant life through keeping in touch with God who changeth not. Our religion cannot answer all our questions and problems; but it can help us to gain a divine victory and goal in spite of them. In the mixing together of all the desirable elements for character, we must have the solvent of the divine.

This new world of God is possible to us only as we are capable spiritually of discovering it. Man desires and attains only what he is capable of desiring and attaining. We need constantly to speculate upon and study the elements of God's world, for if we had strong convictions as to what God's world was like and what God could mean to us, we should not rest a moment until we had come much closer to him. If men understood really what abundant life is, how many would rest without it? If men really communed with God, how many would ever be without this communion? If men knew what it might mean to be saved, how many would remain lost?

The universe is vast, mysterious, powerful, indifferent, but it is controlled by a Being loving, caring, supreme, who includes all that we are and can be. In this new world of God we discover how much Nature knows not of. God makes it possible for man—with all his weaknesses, brevity of days, and liability to sin—to contend successfully with the entire universe. If he wants the new world of God, nothing can prevent him from finding it.

All our ways of making laws, patching up social breaks,

bandaging public sores, providing lectures and education, preaching, and using many other good methods are helpful and essential, but they do not necessarily bring people to the new world of God. Our greatest trouble is the inner disposition and capacity of the individual man. If all the world is good and true and modern, what will it avail if there be darkness, sin, death, in the soul of man? Society cannot be clean until, most assuredly, the heart of man be pure.

Through all ages the world has seemed near and powerful and supreme, and the reality and supremacy of the spiritual world of God has seemed doubtful or unpromising. But the reality of God and his world governs the reality of personality and the spiritual powers of the individual. A man who ascribes great attributes to God will come to attribute great potential powers and values to himself. A man who sees God as loving and caring and with a purpose to see the triumph of the best in a complex, mysterious, striving world will want to take part in the fray. He will want to discover this new world. Even in this age of challenge, unrest, discontent, progress, and impatience, we have left untouched many social and personal evils. We have not been revolutionary enough. We have made an end to many abuses and outgrown traditions and customs; but have we outgrown evil, unworthiness, smallness, unfriendliness, hatred? Have we firmly, willingly, finally banished from our life the really fundamental evils which have so long and so harmfully beset it?

Many of us make only timid, fleeting excursions into the new world of God, for we are weak and need the supporting assurance of our old ways of life. We may fleetingly glimpse or transiently visit the new world of God, but we are not strong enough to settle down and dwell there. We rejoice at our freedom from certain shackling conventions and traditions, and yet there is no shackling like the bonds of sin. We rejoice in defying the request to perform certain tasks, and yet find ourselves helpless as ever to undertake the task of making ourselves into nobler, stronger persons, such as this new freedom would seem to permit. Many of us hastily reject the religion of our fathers, and then ignore the religion of our brothers and sisters and children. It is easy to rebel, but hard to stand by the duties and responsibilities of the Christian life. We may enjoy pointing out errors in certain parts of the Christian tradition, and yet forget the crisis which will arise when everybody starts doing this without sympathy and without reason.

(To be continued.)

How the New Creation Comes

BY RALPH H. BORING

AS ONE reads Psalm number fifty-one and then turns to chapters eleven and twelve in Second Samuel, he is impressed with the natural sequence. The King had grossly sinned and in spite of every clever device to cover it up, and for a time it seems that he succeeded, it was brought to light and confession by a subtle story told by the prophet Nathan, which touched keenly David's sense of legal justice. The incident of the rich man with his many flocks and herds and of the poor man with his one little ewe lamb, and how the rich man robbed the poor man of his one and only possession, drew out the real David and impulsively he spoke forth the penalty. When David felt the calm, penetrating eyes of Nathan fastened upon him and the measured words, "Thou art the man," he needed no further explanation. The story was a parable that revealed to the King his own heart.

One can easily imagine that he at once retired to the privacy of his room, fell upon his knees and passionately began to cry, "Have mercy on me, O God, according to thy loving

kindness. Blot out all my transgressions, wash me thoroughly from my iniquity, and cleanse me from my sin. Cleanse me with hyssop that I may be clean. Wash me and I shall be whiter than snow." And then, "Create in me a clean heart, O God, and renew a right spirit within me."

When David prayed for a clean heart he meant more than forgiveness; he meant more than to be pardoned and to be restored to his former relationship with God, and to have an easy conscience. When the Hebrew spoke of his heart, he meant his whole being. He meant what we mean when we speak of the mind, the heart, and the will all combined. What David was crying out for was just what all of us cry out for many times. He wanted his whole nature changed. "Create in me a clean heart." In other words, take away this old selfish nature, this base and vile passion, and give me a passion for righteousness, justice and mercy. What David wanted is what Paul called the "new man." He wanted to be changed,

not merely forgiven. He prayed for an act of creation to take place in his heart.

Since this psalm was written, amazing changes have taken place in the outside, the material world; but the world of inward experience is substantially unchanged. Our age of industry, science, discovery and invention could hardly be recognized by our grandfathers. But the great inward world of joy and sorrow, love and hate, faith and unbelief, nobleness and baseness, goodness and badness, continues to be the scene of eternal contest.

Three things take place when one becomes conscious of guilt as David did: acknowledgment, confession, brings it out in the open; the forgiveness of God flows in; and the new man is the result. David cried, "For I acknowledge my transgression and my sin is ever before me." It was Nathan's thrust that did it. O, that each of us had a Nathan! Someone to catch us off our guard and open the blind eyes.

It would be comforting to be able to say that I have no part in the maladjustments that I observe in the everyday affairs about me, that the newspapers are full of, that we see in national and international affairs; but I cannot say it. To some extent, at any rate, my eyes are opened to the fact that I am party to every social sin, and all the more so because I have not fully confessed and realized my individual missing-the-mark.

We are face to face with the cold fact that sin is what is wrong with the world, and that all Christians, as with Christian in Pilgrim's Progress, must get rid of the galling load. How can we lift the load of sin from human society? Not by threatening with a burning, literal hell. Men seem no longer afraid of it. It is negative and does not bring us into loving touch with the Father. Perhaps we have failed to point out the hell that Paul pictures, "the wages of sin is death."

Sin destroys spiritual life, it robs one of freedom, it enslaves. That is the kind of hell we should preach. It has its beginnings here and now. Ours may be gross sin of the flesh, in a measure like David's, just plain badness. It may be selfishness, the living of a self-centered life. It is very likely to be more subtle—the failure to be what we ought to be, what we are meant to be. But the greatest of all is that of deliberately holding oneself apart from God, and striking down a Nathan because he condemns us.

The forgiveness of God floods in when we lift the flood gates as David did. God forgives the sin and acts towards us as though it has never happened, but we suffer the results. David lived under the shadow of his great sin the remainder of his days, and it never left his house. God hates sin, but loves the sinner. He helps to remove it and to cleanse the old scars, but the result is slow in healing and sometimes leaves us cripples for life—physically, mentally and spiritually. God has once and for all made the great overture. He has sent his only begotten Son to show us the way. He not only has made it possible to come to him, but is pulling us with the love of his great heart to himself: "Come unto me all you that labor and are heavy laden, and I will give you rest."

When we come confessing, God's great forgiving love flows out to meet us. This meeting, this union, creates the new man. Half the difficulties connected with the word "atonement" disappear when we realize that the word primarily means reconciliation. Man has been estranged from God through sin. But this gulf has been bridged over since Jesus came into the world to teach us how to live. In the words of Paul it is "God in Christ trying to reconcile the world to himself." The great discords of man's making have been removed by Christ, and man through Christ becomes one with God. Paul found his intense longing for God satisfied in Christ. His sin was great, so was his joy in the consciousness of forgiveness.

This new man, this clean heart, does not come by striving for it directly. You may as well try to direct water over a new course without having first dug a ditch. The water follows the digging. Just so with the rich flow of inner life in the

souls of men. It just comes when we give God the opportunity. The miracle happens when man, following his higher nature, meets God. It was so with St. Paul, it was so with St. Francis, it has been so with countless thousands of God's saints. If this mutual sharing of life with God through Christ is not our experience, there is only one reason—something has blocked the way. And that obstacle is what we call sin.

Glens Falls, New York.

Christian Missions to Africa

"I must begin by confessing that I had entirely underestimated the importance of Christian missions as a factor in the development of peoples of low cultural level," writes Dr. Frederick P. Kippel, President of the Carnegie Corporation, in the October issue of the *International Review of Missions*. In British Africa the work of the Missions in the fields of elementary and higher education, of public health and hygiene, and in what may be called rural sociology seemed to be outstanding. "Nor had I any conception as to the degree to which government pays directly or indirectly for such service, specifically in salaries, but in many other ways as well. The total must represent an item of major importance in mission budgets, and I question whether the supporters of missions at home appreciate either the amount involved or the responsibilities which its acceptance implies. My impressions of what I saw may be summarized as follows: First and foremost is the earnestness and devotion of the individual missionary. I do not recall a single incident of service which I could call perfunctory. Secondly, I would place the high quality of results obtained in view of the limitations existing." All things considered, the work in the education of children and in health service is surprisingly good. The most significant step taken in this field has been the establishment at different points in Africa of training schools for native supervisors. These are known as Jeanes schools, and are in effect a contribution from the experience of the United States in dealing with the Negro to the problems presented by the native Africans. Training of these native supervisors is based on a broad conception of community preparation for the life which the native will actually have to lead, rather than upon reliance, as has so often been the case up to the present, upon educational material and educational technique which have proved more or less satisfactory in other parts of the world and under wholly different conditions. The program of the Jeanes school deliberately minimizes what may be called literary subjects, and concentrates its attention upon the elements of agriculture, including marketing, home economics, hygiene and sanitation, the elements of construction and the practice of native arts and crafts. The establishment of the seven of these Jeanes schools upon an experimental basis, practically all of them under the direction of different missionary organizations, has been due to joint contributions by the government concerned on the one hand, and to grants from the Phelps-Stokes Fund or the Carnegie Corporation, on the other.

A Thought

"Most of us would rather be strong than merely good. Perhaps"—and yet, strong will alone has never stood. The test where goodness lacked to temper and to guide. Our thoughts and the resulting acts that they decide; But goodness joined with strength of will does surely make Strong character for us who strive a higher path to take. Such character, then ably trained, in time of stress, Or direst tragedy, or joy, or glad success, Will render such reactions as to all mankind confess, That daily we are striving to acquire more Christlikeness.

FAUGHN MANLOVE WHITE.

Newcastle, Indiana.

Friendly Notes from Scotland

BY ABRAM S. UNDERHILL

JOHN O'GROAT, as all Friends may not have heard, lived a long while ago in an eight-sided house, which he built at the extreme north point of Scotland; and although the house has long since disappeared any Friend having a good Atlas may find set down away up in the extreme northeast corner of Scotland in small letters, "John O'Groat's House."

But few Friends, as we know from examining the register of the little hotel which stands there, have ever gone, as Elizabeth and I have gone, up through the Highlands of Scotland and over the desolate northern moors to the shores of the Pentland Firth, whose waters wash the shell-strewn beach below the bluff where once stood the octagonal dwelling of John O'Groat.

This was the manner of our going: On a day in last August found fortunate, I in a well appointed English car, we left Carlisle, the most northerly town in the West of England; and following the direction of a yellow sign-board marked in large, black letters "To Scotland," we crossed the line of the Roman Wall built 1800 years ago to protect Roman England against the warlike Pits and Scots; and shortly crossing a little bridge which marked the boundary line, we came into Scotland and to Gretna Green, famed a generation ago for the great number of its runaway marriages.

We stopped to see the room where hundreds of marriages were said to have been performed; the concealed door which led into a secret room where the runaways could, if necessary, be hidden from pursuers; and sundry relics of those sometimes nerve-racking occasions.

We believed as much as we pleased and went our way into Scotland over a broad, well surfaced road, through a prosperous farming country with scattered white, one-story houses of brick or stone.

We soon came into the region of Robert Burns, the poet, author of Auld Lang Syne and other immortal poems: Ayr, where he was born; Mauchline, where he lived some years; Dumfries, where he died and was buried. And soon thereafter we came to Glasgow, the metropolis of Scotland, with municipal trolley cars, and motor busses, and a real subway, and spacious railway stations with high level and low level platforms and intricate entrances and exits, and miles of ship building yards along the Clyde, and a cathedral with a history dating back more than one thousand years.

Going north from Glasgow we soon came into the Highlands and ran along

the side of Bonnie Loch Lomond, and down through the wild Pass of Glencoe; and so to Fort William on the Caledonian Canal, where we entered a country famed for the exploits of Bonnie Prince Charlie, who contended for the throne of Scotland and England some two hundred years ago, and after various vicissitudes was finally defeated at the battle of Culloden Moor near Inverness. And so along the banks of the Caledonian Canal and Loch Ness, which is utilized as part of the canal system, through fine mountain scenery to the ruined Urquhart Castle, and still northwardly through Highland glens and along the margins of firths out on to the great moors of northern Scotland.

Our road for the last eighty miles was narrow and uneven; for the first forty miles over desolate moors covered with heather just coming into bloom, interspersed with treacherous peat bogs, into which our wheels would hopelessly sink if we deviated ever so slightly from the track; then for the last forty miles along the high bluffs of the north coast by the shore of the North Atlantic Ocean.

About half way along our coast ride we came to Thurso, the most northerly town of Scotland, a wide, spreading community of low, one-story, gray stone houses looking well suited to that bleak climate. Beyond Thurso, the country became better and we passed cultivated fields, with the same kind of low, gray stone houses scattered sparsely over the landscape; and now we were following signs marked "To John O'Groat's" and we felt that we were really going somewhere. The Orkney Islands appeared away off on our left; the land seemed to come to an end in front of us; an unpretentious, two-story house appeared on the edge of the bluff, and we were at the north end of Scotland.

The house proved to be a small hotel; and in front of it, near the edge of the bluff, was a flagpole in the middle of a raised octagonal terrace, marking the supposed site of the original house of John O'Groat.

For John O'Groat, who lived some four hundred years ago—so the legend runs—having eight daughters, built him an eight-sided house with eight doors and an eight-sided dining room table, in order that there might be no dispute as to precedence in the family. However that may be, the house which looked out upon the stormy Pentland Firth and the Orkney Islands, has continued to be the synonym for the north point of Great Britain, and the expression "From Lands End to John O'Groat's," has become as

familiar to Englishmen as "From Dan to Beersheba" is to the Christian world.

But, although the house has vanished, and the air was raw and cold, and there was a drizzling rain, we went down to the white, shell-covered beach and got some minute shells as souvenirs, and our hearts were merry within us, for we had come to the place whither we were going.

So that evening we sat around a cheerful grate fire in the little hotel, and chatted with some friendly English and Scotch travelers who happened in. We talked of all the places where we had been in all our journeys; and we made merry together; for that is how Friendly folks travel in a friendly world.

Next morning we left John O'Groat's with reluctance, came south to the Roman Wall, and crossed again into England; but by what devious courses we did this, and what we saw by the way, I may write at another time.

Edinburgh, August, 1929.

FAIRMOUNT, INDIANA, NEWS NOTES

Seventeen years is quite a long time for a carpet to stand the strain of two hundred and fifty to three hundred and fifty pairs of feet each Sunday. Consequently the carpet of the main auditorium was unusually well worn. In preparation for the centennial this was taken up and a big new carpet laid. It looks much better and walks fine.

Three organizations in which the young people have an active part have been formed within the past year. One of these is the Go-to-Church band. All those of high school age or under who desire have been asked to turn in their names and have their church attendance taken. If they are present at meeting twelve Sundays or more each Quarter they are awarded a pin. At the end of the year, all those who have secured such marks will be given a Pocket Testament. Thus far twenty-eight to forty pins have been awarded each Quarter.

Each Tuesday evening after school the younger school pupils gather for their Junior Christian Endeavor. The attendance and interest have been fairly good and we are hoping to raise up a generation of those who are trained to leadership in the work of the church.

Probably the Fairmount Friends Sunday School Orchestra is without peer in Quakerdom, but the standards for it are so high, a number of those interested in music are excluded. Consequently a church orchestra has been organized. This will serve as a training ground for the first orchestra and also be able to serve itself. It plans to furnish music for the evening service about every other Sabbath, and is developing into a capable musical organization.

Fairmount Celebrates Back Creek Centennial

ONE hundred years ago this fall, Joseph Winslow, first of the Friends to settle in southern Grant County, Indiana, moved to a farm which is now about two miles north of Fairmount in the Back Creek Community. He and his family were from the Back Creek meeting in North Carolina, hence the name given the new meeting which was begun in 1831. The centennial of this event was fittingly celebrated at Fairmount on the 21st and 22nd of September.

On the 21st the regular Quarterly Meeting was held with Arthur Chilson bringing a strong, spirit-filled message in the devotional meeting. Relics of olden days were collected in the rest room of the meetinghouse and attracted much attention; especially some of the old pictures. A lunch was followed by the business session.

Sabbath morning Stephen Scott brought a message on our individual responsibility to the Lord which was appreciated by a large congregation as many of the neighboring meetings dismissed their services to attend. The big dinner was enjoyed by probably the largest group which ever partook of a meal in the basement of the meetinghouse. The afternoon was given over to papers and reminiscences of olden times. Many took part in telling of events, humorous and serious; of old Friends whose influence will never die; of June Quarterly Meeting at old Back Creek. Ancil E. Ratliff presided and the papers were given by Enos Harvey, Webster Winslow, Elizabeth Rush, William S. Elliott and Milton Hadley. Withal it was a happy occasion as Friends looked backward although there was a touch of pathos as we thought of the host of witnesses who had been called on before.

It was felt that the paper of Webster Winslow would be enjoyed by a wider circle of Friends if they had access to it, so it is here reproduced in large part. After sketching the history of the meetings in that section, the writer proceeded as follows:

A large number of our fathers and mothers who were active in establishing many of the above meetings were no less interested in the subject of education. Need of a higher education than that afforded by the public school system of that day was apparent. Thus in 1884 Fairmount Academy was established and from its door have gone out many young men and women well fitted to fill responsible positions in the business world as well as in the church and schools. The exacting demands of art and music, medi-

cine and surgery, dentistry and machinery, civil and electrical engineering, mining and contracting, vocational and agricultural training, banking and merchandising, ministry and missions, literature, accounting and politics, have been met. Well qualified teachers in southern Grant county are as common today as cocoanuts in the South Sea Islands.

The Foreign Mission work was undertaken by the women and has had five superintendents. First, so far as I can learn, was Ruth Carey, followed by Angie Pearson, Louvenia Kelsay, Myrtle Winslow and then our present efficient superintendent, Ora Wright. There have gone out from our Quarterly Meeting six missionaries. Emma Phillips was the first and is still on the field, others being Myrtle Davis Goodycoontz, Clotilda Pretlow, Ina Ratliff McCracken and Ora Wright. All of these served in Mexico or Cuba. Also, Thomas Elsa Jones was for seven years in mission work in Japan and is now President of Fisk University in Tennessee.

A half century has come and gone; yet there are many of us whose memories are crowded with incidents that took place in those early days that makes old Back Creek a sacred place to us. The name is appropriate on account of its surroundings, and had its origin in the old North State. But if I had had the naming I would have called it "God's Ten Acres." While no floral decorations, no professional landscaping, have marred its primeval beauty, still the ravages of time, unfriendly elements and the woodman's axe have changed the picture.

Who does not remember old June Quarterly Meeting when the fragrance of the new mown hay that lay in abundance in the back ends of the farm wagons for the horses and the savory odor of fried chicken and ginger bread cake, blended into a sweet smelling incense in the nostrils of that hungry multitude. Who remembers the ebb and flow of that human tide as it surged here and there like a restless sea? From a number of outdoor pulpits, deftly erected in as many farm wagons, the gospel was being preached in its purity; each speaker with a rhythmic cadence peculiar to himself, which, Allen Jay said, was one of the qualifications of a public speaker in those early days. Blended with the preaching was the loud and frequent call of the equine mothers for the colt that was left at home; also an occasional dog fight served to furnish entertainment for the restless crowd. (Now that may seem irreverent, but there were dog fights

on the grounds for every family had a dog while the poor families had two and the very poor families brought three.) Speaking of dogs brings fresh to my mind an incident that my mother told me some five years ago. It took place in Back Creek Monthly Meeting. When my father was a boy he was bitten by a neighbor's dog. This so angered his brother, Milton, that he killed the dog. The owner then complained of Milton in Monthly Meeting. When the case came up for trial, there was a good bit of argument but the meeting did not seem to come to any opinion. Then one old Friend arose and said, "Friends, I do not know who is most to blame, the dog or his parents."

Those stately beech trees that cast their shadows far and wide as they stood hand in hand like playful children have forever passed from view. And the stories of romance which had their beginnings at those annual gatherings and which the fast flying shuttle of time wove into that beautiful fabric called Love, remain only in memory or tradition. Ere long they too will be among the cherished legends of the past. And many of the school children who played beneath those trees, and gathered the mast that ripened on their branches touched with the golden glow of Autumn colors, have, with the falling leaves, found a resting place on the bosom of Mother Earth.

Just one week ago at this hour we heard from this pulpit the eulogies of one of our members. It was said of her, "She hath done what she could." That does not mean her influence has ceased; she has only begun to live. Do we say she is no more? In regard to our immortality and influence some one has said, "There was a time when you and I were not. When the cycles of eternity swept onward and the stars turned in their courses without the sight or sound of man. And then came a time when Tubalcain worked at his brasses, and Job watched Orion from the plains of Shinar, and yet you and I were not. But now there can never come a time when you and I shall not be." Shall we not then make our influence tell for good? Death does not end it all. Ask David what he meant when he looked on the lifeless form of his child and listened to the pathetic moans of anguish from its bereft mother, Bathsheba, and said to his servants, "But now he is dead I shall go to him, but he shall not return to me." Ask Job if you will, what he meant when he asked the question that has been the perplexing question of the ages, "If a man die, shall he live again?" This is the hope which has been handed down from one generation to another throughout this memorable one hundred years.

To Kaimosi Via South America

By ALICE HOWLAND MACOMBER
World Traveler, Lecturer and Educator

(Continued from issue of Sept. 5)

HERE at Lirhanda a regular Sabbath morning service was in progress in a large room crowded with natives, the women in their bright cotton blankets or dresses on one side, each with a baby in her lap or at her feet, and the men on the other. Should a baby cry, the caretaker with the long pole admonished the mother to nurse the child . . . They stood and sang "Let the Sunshine In," with tremendous volume and good rhythm; recited the 1st Psalm, the Apostles Creed, followed by a series of questions and answers between the women and men on the story of Creation. Then the native pastor gave the lesson for the day, which he had heard the morning before.

The service was in Bantu and translated for me, the volume of song deafening, the odor almost unbearable, but when I saw those earnest, attentive faces, what did it all matter? Or if the preacher wore one white and one black stocking and no laces in his shoes, or if soiled blankets were sketchily draped from one shoulder, or when they wore shirts they were always outside their shorts, or a necktie tied at the back of the neck or around a leg,—their interest and devotion and conduct during the meeting were very genuine, though I understand there is an evanescent quality that is discouraging. But not all Christians are perfect after years of influence and though these black Friends of Kenya Colony have come but such a short way, I was able to see for myself the amazing progress they have made under the understanding guidance of our workers and God's grace.

Then I was introduced as a Friend from America, bearing greetings from my home Meeting and I spoke briefly through the interpretation of Bwana Ford. Perhaps you will wonder, as I did, what point of contact I could have with this audience, but the message was given me and I spoke of their Friends Meeting in Africa in a lovely grove on a hilltop and mine in America in a village by the sea; that I had traveled over thousands of miles, crossing the ocean and over the mountains because I had read of what they were doing in *THE AMERICAN FRIEND* and so had come to see for myself, expressing my great surprise and pleasure that I should have such a good report to take back to America.

At the close they stood and gave the usual sign of appreciation by clapping their hands three times in succession, followed by several who welcomed me with words of greatest pleasure in my

coming, especially one woman. A man asked where else I had traveled and when told among other places, the Holy Land, was overcome with amazement that I should have seen the homeland of Yasu. Before the close of the meeting, a native arose and confessed that as a trusted employee on a farm, he had dealt out coal oil to a friend of his who was not entitled to it but had begged him so hard, he yielded. Now he was no longer employed there but his sin troubled his conscience so he could not pray and he asked the Meeting to tell him what to do. The body assembled decided that Alta Hoyt should write a letter to his employer about the circumstances enclosing the value of the theft which was about a shilling. The money was promptly returned, asking that the boy give it to the church which must be worthy indeed if it could produce a black boy as honest as that.

I visited other Quarterly and Monthly Meetings and from Maragoli, Vihega and Lirhanda received letters of greeting addressed to my home Meeting written in Ki-Swahili by a committee appointed by the Meeting.

VISITS TO THE VELDT SCHOOLS

Through the thoughtful courtesy of Elizabeth Haviland, the head of the agricultural department and the Veldt schools, and Margaret Parker, a nurse, I was enabled to take a three-days' motor trip into the veldt to see a number of the outlying A and B schools of which there are two hundred, as well as the centers, the central station and the schools on the farms, for the settlers found they could not keep their boys without offering the same advantages of education as the villages. A lovely ride this was over the vivid orange roads under the green flat-topped thorn trees, up hill and down across the little rivers, stuck sometimes on the rudimentary bridges buried in mud from the torrents washing down the hillsides, climbing again to greater heights where from the groves you look off into the incomparable blue distance that is Africa. The dew sparkled on the grass, the birds sang favorably on the left as the arriving sun shed that golden glory that is also Africa's own.

These schools are supported by a tithing system in the Meetings. The teachers are trained at Kaimosi and passing an examination at .30 are given a school at eight shillings; passing at .60 a school from ten shillings up. When there is

room at Kaimosi in the girls' school, a church is notified and the girls selected and provided with books, food and housing. They must work three hours a day and provide their own saris. Boys are signed on in the industrial school for five years at 5 shillings and work in addition. To join the church a candidate is put on two years' probation. Many fall and never complete probation but sixteen were received into the Quarterly Meeting at Lirhanda the day I attended.

School begins according to the sun—they have no clocks—at the first hour which is seven if pleasant; if cloudy, somewhat later and when you consider many of these boys—and they are "boys" from six to sixty—walk ten or fifteen miles to come, you will agree that they have at least ambition. As I stepped, bending low, into the round, grass-roofed mud hut school at Kakemega, there were a dozen boys from eight to fifteen, lustily singing "Nothing but the blood of Jesus" followed by the roll called in numbers, a prayer offered by an older boy, then they sat down on boards on the floor to take a spelling lesson from dictation. The teacher stood on a little platform behind a table which with a chair or two made out of willow twisted, and a blackboard were the only articles of furniture. The orderly procedure of school in general was interrupted by a huge rat that sprang on the table when all the boys gave chase; a tardy child hesitating in the doorway with dangling slate and ditty bag. In other schools I heard the reading lesson from the Gospels, accompanied by the familiar admonishing to "stand up straight, take the hands out of the pocket, speak distinctly." . . . In other schools there were long benches behind long desks, or clever chairs made from natural branch formation with a board for a seat, little round stools, or the good-looking chairs of willow with backs and hide seats used in all the mission homes. In one school there were girls of fourteen, already married and mothers, each with a black velvet baby in her lap or taking his natural nourishment. There are few girls in school because they work in the shambas (gardens). Little tots each with a string of red beads around his waist for a costume were reading vowels and consonants from chart. But strangest of all was one father with a four months' old black baby in his lap, doing long division on a slate while the tot looked solemnly out from under his father's arm. . . . It reminded me of my own early school days when I spent so much time at the age of three crying at the kindergarten door down stairs in our house that the teacher said she much preferred to have me inside.

One night I spent at Kitosh after a lovely drive through the forest where a leopard may jump out, or a baboon jump

down any minute; another at Malava where in the misty morning light of early dawn, half asleep, half awake, barely conscious of the calling whip-poor-wills, I heard a sudden terrific boom, boom, boom—long, deep and reverberating. Startled, wondering if the natives, signaling the day before across the hilltops, had declared war and were calling the warriors to arms, I sat upright in bed. But seeing no black boys arrayed in shields and spears issuing from the huts, I sank back again, though the booming continued. Later I learned that though the skin drums were once used for the purpose I feared, this morning it was the call to school—swords turned into pruning hooks. I had gone to sleep rather timorously anyway because the evening had been spent listening to the residentia who told tales of leopards attacking from the nearby forests, of lion raids taking their toll from the huts, of skulking hyenas prowling at night. So as I lay under the white cloud of the mosquito netting, I was conscious of every squeaking wood rat and rustling nightbird, every move of my swaying curtain, and it would not have surprised me at all to see a tawny leopard leap out of the African moonlight through my casement. But alas, nothing happened. I was there in the morning.

But the impression that will remain longest with me of the many received at Kaimosi Mission is of another green hilltop looking across another broad valley, green-forested, to the escarpment away up against "the blue," where there were assembled in conference in the hilltop grove, God's first temple, thousands of Christian natives. As that mighty chorus joined in the first hymn, swelling in strength and power as it filled the air and quivered in echoes far across the green spaces, ascending in tremendous volume to the foot of God's throne, who shall say it was not as welcome as the strains of the finest symphony orchestra? As I stood on the edge and looked out in front of me and at the sides, as far as I could see was a sea of black faces of men, women with babies rolling at their feet, and still coming up the orange paths were hundreds more until shortly from being on the edge, I was in the middle with as many behind me, and I was thankful for a strong voice.

Though I have spoken to hundreds of audiences across our own United States, to red-fezzed audiences in the interior of Turkey, to the Alaska Indians in the Land of the Midnight Sun, to the clatter of wooden shoes in Holland, to cavaliers in velvet boleros and rigged peons in South America with the snow-capped Andes for a background, yet here I stood for several minutes, quiet, before the wonder of *this* audience, waiting for the message God should give.

One native speaker wore a shirt made

of flour sacks with the blue lettering still on it; yonder gleamed a glowing orange sari and a crimson cotton blanket—a motley kaleidoscopic scene over which shifted the leaf-patterned sunshine. Rising en masse, by thousands, the closing chorus of Hallelujah Amen, rang out magnificently to the waiting echoes in the hills beyond and I realized afresh what an opportunity had been mine, such as is vouchsafed to but a few, to see what God hath wrought through our workers on this field. Let us more perseveringly support, strengthen and encourage their unending, untiring effort.

LAYMEN'S CONFERENCE AT DEWART LAKE

Anybody who has learned of the first Laymen's Conference held at Quaker Haven, Dewart Lake, September 18 to 22, has heard about the big fish, a thirty-eight inch Musky, which Dr. Baldwin, the leader, caught the first morning of the Conference. This fish was to the Conference what the whale was to Jonah—a bit of Providence. At least it had an unusual spiritual significance of which every one was conscious. It was a big fish conference—and surely the Lord was calling loudly and clearly out of the handful of laymen present, to some outstanding individuals to accept the place of leadership and assume the responsibility of service in his kingdom. Everyone felt keenly the presence of the Spirit tugging at their heartstrings to become fishers of men.

It would be worth any church's while to ask the barber of North Grove, Indiana, Lige Draper, to repeat at some Sunday evening service his wonderful address, "The Challenge of the Laymen;" or Lillian Hayes of Dunreith, Indiana, to give her message, "That Other Layman;" or Bertha Ratcliff, of New Castle, "The Lay Woman's Job;" or Professor Carson of Spiceland, to give his oration on War; or hear the reading by Ancil Ratliff of a group of letters from outstanding Young Friends over the country, arguing on the wisdom of maintaining the identity of the Society of Friends; or "The Real Objective of the Quaker of Today," by Palmer Edgerton of Marion. It is desired by those attending the Conference that some of these messages may be published in THE AMERICAN FRIEND and that others be repeated at special laymen services of many of our Friends Churches during the winter. Everyone attending the Conference was spirit fed by the splendid Bible Studies of the leader, Dr. V. E. Baldwin of Amboy, and by the convincing and convicting messages of E. T. Albertson of Indianapolis.

Aaron Napier of New Castle, the inspired founder of Quaker Haven, gave the Conference sermon on "The Need

of the Hour." Aaron was at his best in this message. Too much praise cannot be given Mrs. Bertha Baldwin for her service in directing the music. She had appropriate specials for every service. Mr. Claude Kirk of New Castle, Miss Esther Hartsuck of Wabash, Miss Maurine Lamb of Amboy and Palmer Edgerton ably assisted her with many beautiful numbers. We are under obligation to Harvey and Fern Lamb for the good eats at the lodge and care of the dormitory.

Dr. V. E. Baldwin was reelected Chairman for another year. He is to be assisted by a committee made up of one layman from each quarterly meeting. Bertha Ratcliff was elected Secretary and Palmer Edgerton, Vice Chairman.

Next year following the Ministers' Short Course we hope to have another Laymen's Conference that all laymen will want to attend.

WHITTIER NEWS

Dr. Walter J. Homan and wife have returned to Whittier after an absence of two years, during which time he was studying in Yale University. He is head of the Department of Religious Education in Whittier College. On September 8 he gave the morning message at the First Friends Church. His theme, well handled, was, "The Christian Pioneer."

Family leadership was the order of the mid-week Prayer Meeting on the evening of September 11. The service was in charge of the Maslings. D. R. Masling presided. The Scripture message was based on the passage found in I Cor. 3:6—God gives the Increase. Their trip to the middle-west was reviewed in a pleasing way. Mrs. Masling led the song service. Their son Jesse, a graduate of Whittier College, was the efficient pianist.

Dr. Roy Van Deman was the speaker at the 11 a. m. service September 15. The large audience listened intently as he spoke on, "What Authority?" (Mark 11:28.) The message was spiritual and helpful throughout.

Dr. S. Arthur Watson gave the first Sabbath evening sermon after the union services closed for the summer. Dreams of Galilee formed the basis of thought. The meeting was well attended, and the address appreciated.

Willard O. Trueblood and Caroline, his wife, arrived home on the 15th. He gave an interesting account of the All-Friends Conference recently held at Oskaloosa. Mrs. Trueblood spoke concerning the evening sessions of the Conference, Willard Trueblood continued the report at the following mid-week meeting, and then conducted an open forum

(Continued on page 755)

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

THE NEXT CONFERENCE

The Peace Section of the Service Committee is hard at work on its next conference, a gathering of the editors of religious papers, to be held at Buck Hill Falls, from the 22nd to the 24th of this month. The subjects to be considered will be "Disarmament and Security," "The State and Private Conscience," and "The Challenge of a Warlike World to the Christian Conscience." Paul Hutchinson, of the *Christian Century*, who has just returned from a summer in Europe studying international problems, will also speak on "Significant Current International Events from the Viewpoint of an American Religious Editor."

Oswald Garrison Villard, of *The Nation*, has likewise put in a summer of study abroad. In his address, he will try to answer such questions as, "Should the Christian advocate disarmament? To what point? On what should he rely for Security?" Bruce Curry, of the Union Theological Seminary, will take up the various questions in "The State and Private Conscience," while the fourth speaker will be Augustus T. Murray of the Friends' Meeting in Washington, D. C. He will give the closing address, "The Challenge of a Warlike World to the Christian Conscience."

The conference will be conducted on the same general plan as was the Oskaloosa gathering, each subject being presented at an evening address, and followed by Round Tables and an Open Forum the next morning. Each Round Table will consist of 12 to 15 conferees, whose deliberations will last from 9 until 10:30. At 11 the groups will come together in an open forum where the salient points brought out in each round table will be presented and discussed until 12:15.

The Conference will give editors of religious publications a chance for discussion and fellowship with one another, and with other leaders who are working for the solution of our international problems. Enough of editors have already promised to be present to assure a successful conference. They are not only interested, but enthusiastic, and the gathering should do much to bring vividly before the religious press of the country some of the fundamental questions of the time.



ANTI-ALCOHOL WORK IN POLAND

The Warsaw Friends' Center is in correspondence with an ardent temper-

ance worker in the village of Mielnica, one of the towns where the embroidery industry is carried on. There Eugeniusz Szarkiewicz has started a temperance club and restaurant, in the house where the Friends rent a room for the distribution of work. The Center has supplied him with literature and temperance posters to be used by himself and the village schoolmaster (a kindred spirit) for talks and other anti-alcohol propaganda. Last spring the Center chronicled that it had cooperated with Szarkiewicz in the purchase of a baby Pathe' cinema, (as the English term a moving-picture machine) to be used in temperance work.

The Warsaw Center is struggling with the problem of how best to continue the work of the Peasant Industries,—the weaving and embroidery which provides desperately needed money for many Polish women in Mielnica, Horodes, and other districts. The Minister for the Interior desires to liquidate all foreign semi-relief organizations. Friends must fully sympathize with this feeling of self-reliance, but they desire, also, to continue this work. It is self-supporting, and the workers receive honest pay for their products, for which there is steady market in England and elsewhere. Some plan, acceptable to both the Friends and the Polish Government must be found.



NEWS OF PARIS CENTER

The student work of the Paris Center—The International Circle of Youth—completed its first year of existence early this summer. Its leaders feel much pleased with the success of the effort, as a number of students seem to have taken deeply to heart the international ideals of the circle. Social gatherings once a week, frequent lectures, and in the spring various excursions to the beautiful suburbs of Paris. A farewell dinner attended by about fifty young people was held on the 18th of June.

The prison work continues. Henry van Etten has given several lectures on the subject, in Mulhouse, Colmar, Strasbourg, and Paris, and has visited several prisons and institutions for children. Concerts have been given as usual by young people connected with the Center in the women's prison at Fresnes and the boys' prison of Petite-Roquette, while the latter institution enjoyed its first illustrated lecture on June 24th. Prince Achille Murat spoke at that time on his travels in Indo-China.

The monthly paper published by the Society of Friends in France, *L'Echo des Amis*, contains in its July-August number a translation of the London Epistle, followed by an article on the sufferings of the Welsh miners and the Quaker work among them. A column on the work of the Center (from which the items given above are extracted) is succeeded by the account of the reception given by the French Friends to the Liberal Israelite Union of Paris last May. A full report is given of the fourth annual meeting of the Committee for study and action for the lessening of Crime. This committee was started by the Friends, though it now includes many who are not friends. A short article on Thomas Loe, several book reviews, notices and items of information about the Center and the library make up the paper.



OFF FOR INDIA

Harry and Rebecca Timbres are off on the first stage of their long journey to India, where they are to give five years' medical service in the Ashram or Settlement of Rabindranath Tagore, at Santiniketan. They sailed for London on September 19. Rebecca Timbres is going to Woodbrooke for a term, while Harry goes to India, visiting various medical centers on the way out. He will arrive at Santiniketan early in November, and will probably make a survey of the district, and get some idea of the present needs of the hospital, and some understanding of tropical medical conditions. Then in January he will return to London for a six months' course in the London School of Tropical Medicine, without which his preparation for the work would be incomplete. Not until spring will they be actually settled in the field of their future labors.



THE HOSTEL WORTHY OF ITS NAME

During the past year, 117 persons lived or stayed in the Geneva Hostel,—47 Friends, and 70 non-Friends. They included 10 nationalities. The number of students in residence was 20, none of whom were in residence for a year. They included nine nationalities.

WHITTIER NEWS

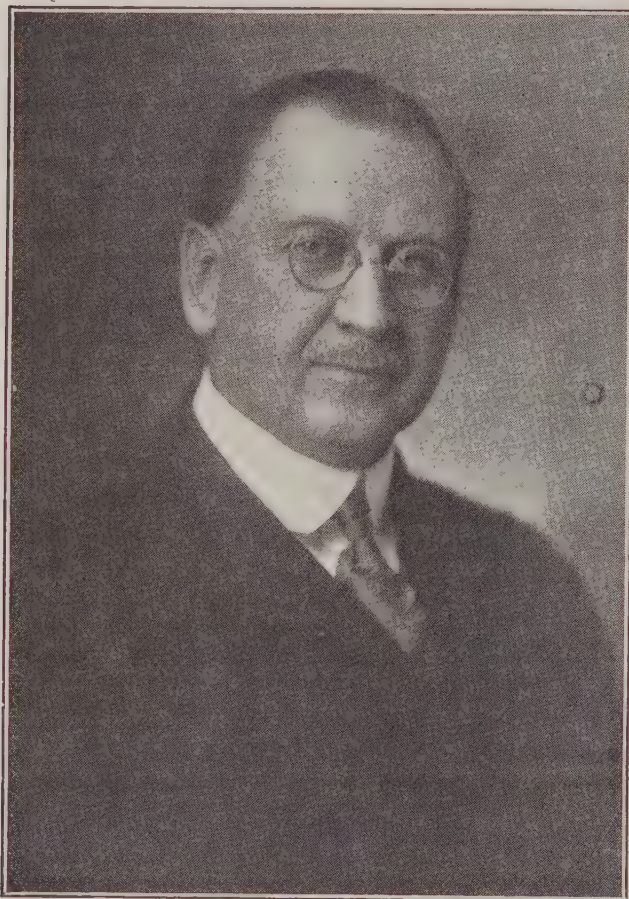
(Continued from page 754)

when many questions were asked and satisfactorily answered concerning the Conference.

We welcome back to Whittier David Painter and family, who for several months have been residing in Pasadena. Allen and Katherine Tomlinson recently celebrated their silver wedding anniversary. The large choir of which they are both members presented them with twenty-five silver dollars.

Called from Work to Reward

Evangelist, Pastor, Superintendent



GEORGE C. WISE

In the passing of George C. Wise it can truly be said "A great man in Israel has fallen." The church at large has sustained a great loss.

In 1871, George C. Wise, son of George C. and Albertina Walthar Wise, came to bless the home and all those with whom he mingled. His youthful years were spent in the city of Baltimore, Md., where his father was a government official, in the city post office for a period of forty-six years. At an early age he embarked in the plumbing business, thinking it would be his life work, but the call of the Lord was so strong he was constrained to surrender his entire life to the Master.

His first effort in the ministry was as a street preacher, later he joined the Maryland Gospel Wagon Association, with which he did excellent work for a number of years. At the age of twenty-three he was united in marriage with Katherine Smith. The first year of their married life was spent at Cleveland, B. G., to better prepare them for their future work. For the next three years

he served Baltimore Yearly Meeting as Evangelistic Superintendent. At the close of this service he entered the pastoral field in Southern Virginia, serving at Corinth, Blackcreek, and Summerton. For ten years he faithfully labored there, returning to Baltimore, where he was superintendent of a charitable institution, administering to the needs also of Light Street and Eutaw Street Meetings for a period of four years.

The following two years were spent at Salem, Ohio. While laboring here there came a call from Emporia, Kansas, where five years of fruitful service were given. He then heard the Macedonian call from Kansas City, where for four years he labored faithfully for the best interests of the church, including those of the city. While residing here he was called to part with his life companion. Following this, two years were given to evangelistic work in various States. No matter where he labored his interest still lingered in Kansas Yearly Meeting, where he gave several years of useful service, being very ac-

tively engaged with the Permanent Board and as chairman of the business committee. About this time he received a call from Haviland, Kansas, which proved to be the closing period of his life work.

For several months his health had been failing, and on June 17, 1929, he was confined to his bed, where he remained for seven weeks. He was removed to Trinity Lutheran Hospital in Kansas City, Missouri, where he passed peacefully away August 7, 1929. Through all the weary hours of suffering his faith in God never wavered. His last admonishments were for all to be true to Jesus. His body was laid to rest beside his wife in beautiful Woodland Cemetery at Baltimore, Maryland.

Beautiful memorial services were held at Haviland, August 18, conducted by Carl D. Byrd, assisted by home ministers. The closing number of the service was a duet by Ella Byrd and Pauline Craven, entitled "Hope," which had been written by him and was very appropriate for the occasion. He is survived by three daughters, one son, a sister and four brothers.

SAMUEL R. NEAVE

Samuel R. Neave was born at Fordling Bridge, England, Eleventh Month 12th, 1842, and closed a long and useful life at his home near Hughesville, Md., Ninth Month 12th, 1929.

He came to this country as a young man, with a knowledge of farming as practiced in his homeland and but little else except his native ability, a keen sense of humor, a rather frail body, an earnest Christian faith and a thorough-going loyalty to conviction.

With the exception of a brief sojourn in Iowa, from which a too vigorous climate returned him to the East, his life here was spent in Charles County, Maryland, within the limits of Baltimore Yearly Meeting. His sense of call to public service was at first regarded by his friends as probably a mistaken impression, since he stammered so persistently as to make speech and its understanding extremely difficult; but steadfastness of purpose and his spirit of dedication so overcame this that for many years there was no hint of his early handicap.

His gift in the ministry was recognized in 1880, and his good judgment and breadth of vision, united with an earnest evangelical spirit, secured for him a ready and respectful hearing at all times—in meetings for worship, for business, on committees, and in the affairs of community life.

He was united in marriage to Lillias A. Haviland, in 1878, and their home has been through all the years a place of hospitality and a spiritual outpost. The wife and three sons survive.

The local meeting of which he was the honored head for many years was located in a community largely Catholic; but, as was testified to at his funeral, members of all churches found him an inspiring example of Christian living and the meeting a place of true fellowship for all who truly sought the way of life.

For many years Samuel Neave was influential in maintaining a Friends school in the neighborhood, which afforded a valued opportunity for the young people at a time when the public schools were not measuring up to local needs. More recently, he was actively interested in the location and erection of a building for a consolidated graded and high school near the village.

His business as agent for a fire insurance company gave him an acquaintance throughout several adjacent counties, and everywhere his integrity and genial spirit commanded respect and a welcome.

He attended several sessions of the Five Years Meeting as a delegate, where also his words were felt to be of weight, until he finally asked to be excused on account of age. An affection of the vocal chords practically destroyed his voice a few years ago, but he continued his public service and business life, speaking in a vigorous whisper. His last Sabbath among us was marked by an impressive message on the Twenty-third Psalm.

The day before his death was spent about his usual affairs, and on awakening Fifth-day morning, he remarked that it seemed rather early to get up, composed himself for a nap, and quietly passed into the beyond.

CONFERENCE ECHOES FELLOWSHIP

They sat beside each other on that afternoon of September 7 in the Chapel, at the All Friends Conference—a Quaker mother and a dim-eyed old man. Perfect strangers they were but friends by the grace of a Perfect Friend; one of the quiet group and the other of the pastoral.

As the open forum progressed on the subject of "Worship and Ministry," their eyes chanced to meet, as a point was made by some speaker, and fellowship, new born, came and continued in the same manner to the end of the session.

A twenty minutes' conversation sealed the fellowship, after the adjournment. The question was asked, how can such-a-one think or believe we would hinder or hold back your efforts to proclaim and advance the Kingdom? There was no thought or sign of bitterness, only wonder that any should think it possible.

Providence did not grant another meeting of these two, during the Conference, and possibly not again in this life; but the understanding and Christian fellowship of those short moments were among the eternal gifts. We are sure God gave many such gifts during that blessed Con-

ference; and which would be only "memory" if it were not for the Fathers' wondrous eternal gifts. L. L. PORTER.
Oskaloosa, Iowa.

THE FEAST

O, wonderful the spirit feast
Of meditation's thought,
And, in the line of harmony
Spirit strength I caught.

No science, standing out alone
Can give us such a treat—
Though wondrous are her rules and laws
The "spirit" is the meat!

Though education meaneth much
And learning has its place,
There is a something more worth while
Known by the name of "Grace."

Combine the two, dear Lord, and we
Can climb advancement's hill,
Gaining in the earthly things
That reach up to thy will.

O, grand the flow of spirit thought
Well paid was I and more—
I'm glad to be a sharer of
This "open forum" door.

JOHN E. HINSHAW.

Emporia, Kansas.

THE CONFERENCE

I look at the good in the larger way
And not, exactly, the things they say—
For human we are, of a different mould,
Scarce varying a mite from days of old.

If the spirit is there, with truth and trust,
Though somewhat varied, the thought is
just—

And I look for the good and not for fault,
Though I take the "exceptions" with a
"grain of salt!"

None knoweth all! Few feel the same
In every angle of life's game!
But the good I see in the larger way
And hope this impulse to ever obey.

J. E. H.

SOUL GROWTH

A Gardener came to the earth one day
With the seeds of the human soul,
And he planted them there
In the little ones fair

That were given to man's control.

He gave the sunshine and gave the rain,
Earth beauty, and fruits so free,
That the soul life might grow
In the body below

Till time for transplanting should be.

And what of your soul at the last, my
friend?

Yes, what of your soul and mine,
When these vessels of clay
Shall be broken away

At the touch of a hand divine?

C. E. THOMPSON.

Westboro, Ohio.

KOKOMO QUARTERLY MEETING

Kokomo Quarterly Meeting was held at New Salem meetinghouse near Greentown, Indiana, September 20-22. Ora Thomas of Kokomo brought the message at the morning service of the meeting on Ministry and Oversight, her theme being "The Christian as a Shining Light." Kenneth Eichenberger impressed upon us the duty of Elders and Overseers to be evangelistic in laboring to bring those who are lost to a knowledge of Christ.

Following the dinner and social hour, the business of the meeting on Ministry and Oversight was transacted when an encouraging report of the spiritual condition of the different meetings was given. Joshua B. Freeman, a member of New Salem meeting, gave a very interesting account of his travels and observations in California, especially of the progressive work of Friends in that State.

A large congregation met at the regular session of the Quarterly Meeting on Saturday morning for the worship hour. New pastors who have recently come into the limits of the Quarterly Meeting were present and were introduced by Aubrey De Lon, our Quarterly Meeting Superintendent on Evangelistic work: A. Ward Applegate, Union Street church, Kokomo; Arthur Haworth, Courtland Avenue, Kokomo; Kenneth Eichenberger, Hemlock and New Hope. Ward Applegate brought a good message from the story of the man who was born blind. Murray Kenworthy followed with appropriate words.

At the noon hour a sumptuous dinner which had been prepared by New Salem Friends was enjoyed by all, after which a very interesting and profitable business session was held. Of the six monthly meetings represented, five reported one hundred per cent of the appointed delegates present.

A very interesting report was given of the North Kokomo Friends Mission where Sarah Blessing is pastor. She being in poor health at the present time, Josephine Hockett has kindly consented to take charge of the work. Lilit Farlow gave a very good report of our late Yearly Meeting. Murray S. Kenworthy, Field Secretary of the American Friends Service Committee, made some well chosen remarks in the interest of that work.

Quarterly Meeting adjourned to meet at Hemlock on December 21.

Mary Hiatt, who is Assistant Superintendent of the Yearly Meeting, preached at New Salem on Sunday morning from the text found in Romans 12:1, and preached at New Hope on Sunday evening. Her messages at both places were edifying and well received.

QUAKERDOM • AT • LARGE

At the recent sessions of Iowa Yearly Meeting, H. Linneus McCracken, President of Penn College, and Allan A. Jacobs, Port Antonio, Jamaica, were officially recorded as ministers in the Society of Friends.

* * * *

Luther F. Symonds, Indiana State Bank Examiner, and his wife who had been in attendance upon the meeting of bank examiners at San Francisco, visited in Oregon on their way home and attended Newberg Friends Meeting on September 29.

* * * *

The many friends of George C. Wise, late of Haviland, Kansas, who passed away on August 7 in the Trinity Lutheran Hospital of Kansas City, will be interested to know that his only son, George Wise Jr., 13 years of age, has entered the Friends Boarding School at Westtown, Pennsylvania.

* * * *

It will be of interest to many readers to learn of the death September 23, at Seattle, Washington, of Hervey Lindley. He was one of the three benefactors along with E. A. Stuart and Samuel Hill who built the Friends Memorial Church and parsonage at Seattle many years ago. Hervey Lindley was seventy-five years old and was a nationally known capitalist of the Pacific Northwest.

* * * *

Etta R. Risher writes from Berkeley, California, giving the information of a very serious accident which befell Rebecca Naylor Williams of that city on Sunday, September 29. She had just given "a wonderful report" of the All Friends Conference. Soon after reaching home, she started out to make some calls and was run down by an auto and rendered unconscious. Grave fears over her condition are expressed.

* * * *

Rountree Gillett of England who is spending some weeks in this country following his attendance upon the All Friends Conference at Oskaloosa, has been the welcome guest of Richmond Friends for a week, during which time he has addressed the reunion of the American Friends Service Committee workers and conscientious objectors, the Earlham College community, and Friends assembled in Indiana Yearly Meeting, besides speaking to smaller groups on occasion.

* * * *

On his recent visit to Richmond in connection with the furthering of the plans of the new school of religious and social studies of which he is to be Director, Dr. Henry T. Hodgkin addressed the

student body of Earlham and also spoke at the noon luncheon of the College Men's Club of Richmond. He was very greatly appreciated by non-Friends as well as by Friends, by whom his forthcoming residence in this country is looked forward to with much anticipation for the opportunity it will afford of hearing him frequently.

* * * *

Executive Secretary of the Church Federation of Long Beach, California, Neal D. Newlin, referring to an article in our issue of September 6, writes: "Unfortunately, the ordinance which was passed does not do quite all the article might lead one to think. It only prohibits the displaying by photograph, painting or representation 'of my child, girl or woman smoking or about to smoke a cigarette, or herein shall be used or displayed any recommendation or testimonial of any person whomsoever.' This ordinance is not all that we wish for, but we feel that it is a step in the right direction and it became effective on September 16. It was passed through the efforts of the Church Federation."

* * * *

On September 30 in connection with the mid-west regional meeting of the American Friends Service Committee held at Earlham College, a reunion of the A. F. S. C. workers and conscientious objectors was greatly enjoyed. Not only Friends, but representatives of the Mennonite and Dunkard communions were in attendance and the renewing of fellowship on the part of those who had done reconstruction work in France and other countries was greatly appreciated. In addition to short talks made by representatives of the Quaker "veterans," a stirring talk was given by Rountree Gillett in the afternoon and following the reunion lunch in the evening, Clarence Pickett gave an illuminating talk on the present work of the Service Committee.

* * * *

Montclair E. Hoffman, headmaster of Happy Grove School at Hector's River, Jamaica, shares with us their pleasure in announcing the success of one of the young Friends of Jamaica. Clarence Webb Harris, who taught for a year at Happy Grove Boys' School and spent a year in study at Earlham College, then went to Oxford University, in England, and has now returned to Jamaica with his B.A. (Hons., Oxon). While in England he sought to promote interest through some valuable personal contacts in a University College for Jamaica affiliated with London University, and some distinguished educationalists have

become very much interested in the scheme. He has been chosen to fill the position of Principal of the Middle Grade School at Mandeville, to succeed Mr. P. M. Sherlock, B.A., who will rejoin the teaching staff at Calabar College.

NEWS OF OUR MEETINGS

The Christian Endeavor organization of the First Friends Church of Detroit, Michigan, has held vesper services on Sunday evenings, in the parks and at the summer homes of members and friends, during the months of July, August, and September. Attendance and fellowship at these services have been excellent.

* * * *

Lindsay, California, Friends Meeting is joining with six other churches of the town in an evangelistic campaign being put on by Harry Anderson and party. Meetings are scheduled to start October 6 and continue three weeks. The pastor, J. R. Wright, has been engaged by the Ministerial Association of Porterville to act as Dean of their Teacher Training School, which will be held the early part of November. Ten churches are co-operating in the school.

* * * *

A report has come of a stirring revival that has recently been conducted in Cane Creek, North Carolina, Meeting by the pastor, Cora Lee Norman. Her heart-searching messages convicted hearers of sin and the manifest outpouring of the spirit was in evidence. In fact, the results are reported as being so impressive that our unnamed correspondent says that they gave evidence that the day of miracles is not over.

* * * *

The Friends Church in Newport, Indiana, where Burnie Cook the pastor is just beginning his second year's work closed a two weeks' revival meeting on September 22 with some very good results. E. Howard and Ruth P. Brown proved most efficient workers. Their preaching and message in song given in the power of the spirit brought good attendance. The meetings at the noon hour in the factory were much appreciated by the men. A number testified to being definitely blessed at the closing service, beside those who came forward to the altar during the meetings to be prayed for and to find Jesus Christ in the forgiveness of sins.

* * * *

A feature of the regular monthly meeting held at Greenfield, Indiana, September 25, was the splendid report of the All Friends Conference given by Lucy Hill Binford . . . Greenfield Meet-

ing has extended a call to Eliezer Partridge who has been pastor of Farmington Meeting, Macedon, New York, to become its pastor for the coming year On Sunday, September 29, a brief review of the quarter's lessons was given by Dr. Mary L. Brunner, followed by an address by Miss Maude Aldrich, of Gresham, Oregon, who is Field Secretary of the Federal Motion Picture Council in America. She urged her hearers to mobilize for wholesome pictures; to protect life and property by decreasing crime; to promote commerce by spreading international good will and to advance world peace by increasing international understanding.

* * * *

Interesting reports of the All American Friends Conference at Oskaloosa, were given at Cedar Creek Friends Church, Salem Quarterly Meeting, Iowa, by Alma Kellum and Bessie F. Collins. Both felt it a privilege of a life time in attending this Conference.

FROM LOS ANGELES

W. R. Lydeard has returned from a visit with his mother at Redditch, England, he reporting having had a very enjoyable time at the old home.

* * * *

Sunday evening services for worship were started at First Friends meetinghouse in Los Angeles on October 6, under the leadership of R. Ernest Lamb, the new minister. An inspiring song service, assisted by the Young People's Choir, will precede each service. Ernest Lamb is from Northern Ireland and is becoming known as one of the best Quaker preachers in California Yearly Meeting.

* * * *

The Bible Class of the Sabbath School of First Friends Church at Los Angeles held a social in the meetinghouse on the evening of September 19. Light refreshments were served. Election of officers resulted in the choice of Mr. Kirschner for teacher and Addison Reynolds, assistant teacher. Other officers are: Sarah Weeks, president; Addison Reynolds, vice president; Ida M. Chesebro, secretary-treasurer. The class had the largest attendance on record on September 29 when twenty-eight were pres-

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school
maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

ent. More seats will be placed in this classroom and visiting Friends who are in Los Angeles or environs are invited to attend any Sunday morning at 9:45 o'clock.

* * * *

On Sunday, September 22, the attendance at the Sabbath School at First Friends Church reached 79—five above the attendance record, and on September 29, the score was 91. Those who have the habit of watching the bulletin board on the side wall of the meeting room were expecting to see three figures in the attendance line of the board on October 6.

* * * *

At a recent prayer meeting of First Friends Church it was voted to take up the reading of the book, "The Crowded Ways," it being felt by some that this book would be very helpful to those living in a large city such as Los Angeles which now has a population of approximately 1,350,000. The chapters will be discussed separately as read and the situations compared to local conditions, the idea being to become more conversant with avenues of Christian service in a great city. Several copies of the book in paper binding at 50 cents each have been purchased.

SMITHFIELD MONTHLY MEETING

September finds the Smithfield Monthly Meeting at Woonsocket, R. I., starting another year after the vacation weeks, with real Friends' Meetings of worship. At present we have no pastor, the services being carried on by the regular and visiting members. Harold

W. Myers of Providence and Martha Jagher members of our meeting have both visited us this month and spoken in the service. Martha Jagher was formally secretary of the Woonsocket Y. W. C. A., and has been both before and since that time, a most successful Y. W. C. A. worker in foreign and United States positions. She gave a most interesting review of her work since she left here. She is now entering Columbia University, New York City, to take a special course in psychology.

September 20 the Young Friends Group met at the new home of Russell and Marion (Griffin) Ross who were married in July. A pleasant evening was enjoyed and Harold Myers, on behalf of the members, presented the bride and groom with a five dollar gold piece, and Lester Taber with a fountain pen. Lester Taber has since left for Wichita, Kansas, to enter the Braley School of Aviation. Helen S. France is also starting her second year of study at the Portia Law School of Boston, Mass., making the trip from Woonsocket three days a week.

The Sunday School and Missionary Society have resumed their regular activities.

OAKWOOD SCHOOL NEWS

Oakwood School at Poughkeepsie, New York, opened its new year with a pre-school conference. It was attended by all the faculty, several especially invited guests, and a selected group of students. This is a custom only recently established, and it has proved of unique value in initiating the school year.

The guests this September were Miss Virginia Tuxill, a recent graduate of Oberlin College and secretary to Dr. Daniel Poling in New York City, and Vaclav Velkoborsky, boys' Y. M. C. A. secretary for Czecho-Slovakia, and at present a student in the Y. M. C. A. College at Springfield, Mass. Both spoke at the various meetings at the school and contributed to the discussions. They were the chief speakers at a Sunday morning service at the Poughkeepsie Friends Meeting, and an evening service at Clinton Corners. Lake suppers

PACIFISM IN THE MODERN WORLD

Edited by Devere Allen

This new book presents pacifism not as a negative withdrawal from conflict but instead as a vigorous, practical method of social progress. Such men as Rufus M. Jones, Kirby Page, E. Merrill Root, Bruce Curry, Reinhold Niebuhr, Charles A. Ellwood and others give their ideas on this important subject.

Price \$2.00

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth St.

Richmond, Indiana

and student and faculty parties were other features of the week-end.

The School formally opened on the evening of September 16. Social activities for the formation of acquaintanceships with the new students included a concert, camp suppers, and faculty reception. Dorothy Canfield Fisher, author, was present at the first chapel exercises, and wished the students a most successful year.

The states represented at Oakwood this year are New York, Wisconsin, New Jersey, Pennsylvania, Ohio, California, Kentucky, Vermont, Illinois, and Massachusetts. Other countries represented are Jamaica and Africa, the student from the latter coming from the Friends Mission there. A student is expected from China at a later date.

The new boys' dormitory is about completed, and it presents a most attractive appearance. The boys are much delighted with it, and there are more boys enrolled this fall than in any previous year. Their number exceeds the number of girls.

There are two new teachers at Oakwood this fall. Miss Hester Esson of New York City, a graduate of Mt. Holyoke College, is replacing Miss Madeline Finch of Hyde Park, N. Y., in the Latin department. Miss Finch is to be married in October. Miss Ruth Wheelock of Saratoga Springs, N. Y., is filling the vacancy left by Miss Emily Lane of Poughkeepsie, in the French department. Miss Lane resigned to teach and study nearer her home. Mrs. Marguerite W. Randolph of Hope Farm School at Verbank, N. Y., is taking the place of Mrs. Rosa Foster as house nurse and matron of the girls' hall. Mrs. Foster has left for Springfield, Mass., where she is making a home for her two small children.

The remainder of the faculty includes Principal William J. Reagan; Miss Ruth Craig of Rome, N. Y., assistant principal; Miss Isabel Hartsuck of Wabash, Indiana; John Taylor of Thorntown, Indiana; Paul L. Taylor of Russiaville, Indiana; Mrs. Paul Taylor, formerly of Lancaster, Ohio; Carroll Otis of Poplar Ridge, N. Y.; Herbert H. Purdy of Oakwood; and Miss Edith Woodward of Windsor, Canada.

Twelve of the Oakwood June graduates are attending college this fall. Among the institutions which received them are Harvard; Earlham; Hope College, Michigan; Antioch, Ohio; Williams; Vassar; Wisconsin University; William and Mary, Virginia; North Carolina State College for Women; New Jersey State College for Women; William Smith College at Geneva, N. Y. Three of the other graduates are studying nursing at Vassar Hospital.

BIRTHS

HOOK—To Harold and Esther Carey Hook, June 17, 1929, Wilmington, Ohio, a daughter, Carolyn Revelle.

DEATHS

CAREY—At Littleton, New Hampshire, September 6, 1929, Susan Shober Carey, daughter of A. Morris and Margaret Thomas Carey, after a short illness, in her twenty-sixth year.

HINSHAW—At the home of his daughter, Katherine Jones, New Providence, Iowa, September 16, 1929, Ezra W. Hinshaw, aged 89 years. He was a lifelong member of the Society of Friends and a minister who had given long and effective service for his Master.

MORSE—At Newberg, Oregon, August 29, 1929, Phebe Kelsey Morse, daughter of Asa and Sarah Atwater Kelsey, in the sixty-seventh year of her age. She was born at Paint Creek, Washtenau County, Michigan, February 24, 1863, and was married October 19, 1881, at Western Springs, Illinois, to Francis W. Morse. Her husband, three of her four brothers, and five of her six children survive her. She was a loving mother, a devoted wife and sister, and a faithful Christian.

STARBUCK—At his home near Dover Church, Wilmington, Ohio, January 15, 1929, Asa Starbuck, 82 years of age. He was born on the place where he died, his parents being pioneer settlers in the Dover community. He was married to Elmira Curtis June 25, 1868. One of their greatest desires was to establish and maintain a Christian home. A birth-right member of Friends, he was converted in early life, and was always an active and consistent member of Dover Meeting, serving not only as Elder but in many other ways where there was need. He served on different committees of Wilmington Yearly Meeting since its very beginning. He was especially active in the Prohibition movement.

WANTED

To care for elderly or invalid lady in private home. Experienced. References. Address E. H. B., %AMERICAN FRIEND.

WANTED

Position by a middle-aged Friend, for a home and small remuneration. Experienced housekeeper and seamstress. F. M. A., 217 Main St., Richmond, Ind.

FOR SALE

Homes with modern conveniences, water, electricity, telephone, mail, Friends Church, grade school, high school and college, paved highways, stage route, fruit district. Homes ready to occupy at prices from \$3,000 to \$6,000. Special interest taken in people of Quaker Faith. Write A. W. Leonard, Resident Agent, Roseville, Calif., Rt. No. 1, Box 54.

GOOD VISUAL EDUCATION

Adds 75% to clarity of idea and effectiveness of teaching. Why not rent a set of Frank W. Dell's slides and put on a program of Religious Education in your own Church or Sunday School, as Iowa Yearly Meeting and a Quarterly Meeting in New York Yearly Meeting have already done. For further particulars write to George Taylor, 211 E. Hadley St., Whittier, California.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urban, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Reading, Pa.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

DAILY BIBLE READINGS

Lesson for Oct. 20. Useful Work a Christian Duty. Genesis 2:15; Exodus 20:9; Nehemiah 6:3; John 5:17; 9:4; Acts 20:33-35; 2 Thessalonians 3:6-12; Ephesians 4:28.

Golden Text: If any will not work neither let him eat. 2 Thessalonians 3:10.

M. The Gospel of Work. John 5:10-18.
T. The Idler Banned. 2 Thess. 3:6-15.
W. Christian Conduct for Workers. Eph. 4:25-32.
T. The Work of a Faithful Minister. Acts 20:24-35.
F. The Call for Laborers. Luke 10:1-11.
S. Inspired Workmen. Exod. 31:1-11.
S. The Master Workman. Psalm 8.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:30 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

THE NICHOLSON PRESS



26-28-30 N. NINTH ST.

Commercial Printers and Binders
PUBLICATIONS
Printers of The American Friend